

ISSUES & EVENTS

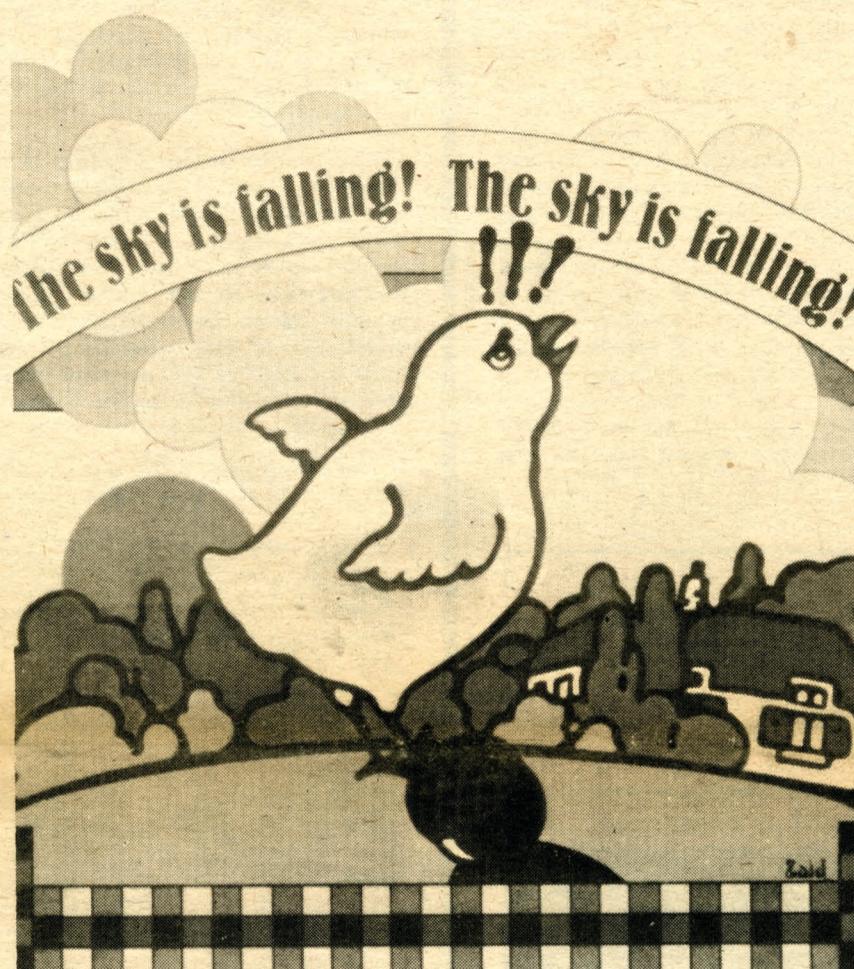
Volume 2, number 22 March 4, 1971

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There are too many opportunities for foreign-produced books to invade and flood the Canadian market. The language we share with the great cultural empire across the border conditions us to read these books. The reader is going to read "Portnoy's Complaint" or "Love Story" because it's been drummed into him by *Time* magazine and as he leans towards these books he ignores Canadian books. All the remaindered books in bookstores are American or British. Not only do we have a smaller audience than you would expect in a 22 million or so population, but you have to compete with a tremendously aggressive foreign-owned publishing industry for that audience.

Publishing is a tremendously expensive proposition if you do it on a big scale. McClelland and Stewart has tried to do it on a big scale, and I think they are basically pikers as far as capital is concerned, because of their much larger international competitors. Jack McClelland told me that he and other publishers spent \$100,000 to try to beat the Americans out of the drugstore market, and they lost. All the drugstore business is in the hands of the Americans. You won't find the New Canadian Library in the drugstore. It's one outlet: the guy who goes to the drugstore and buys two chocolate bars is restricted to picking American stuff. The casual buyer is not going to pick up Pierre Berton or Farley Mowat. This kind of outlet could be important for a publisher like McClelland - Stewart. What's the use of having the most expensive or lavish-looking book if you can't get it on the drugstore stands? Classic's isn't going to have Ryerson books in the window because Canadian books don't have the push that the American books have.

We have a literature in this country which seeks to express the identity of this country, the ambience, the ethos and the traditions of this country. These things



Publishing: Our Cultural Kiss-Off

Michael Gnarowski



are peculiar to this country; they're not American and never will be

The Canadian publisher who is truly concerned with doing material of this nature is in trouble because he is addressing himself to an audience which is becoming progressively more and more American, although our literature is seen as vitally important by a certain group of people. The Canadian publisher who publishes Frederick Philip Grove is addressing himself to whom? Grove wrote about the Canadian prairie and the whole problem of pioneer settlers. The Canadian student is probably breastfed on Theodore Dreiser and he will be more and more inclined to look on the American experience as being somehow valuable to Canada. That's the publishers' problem.

Everybody wants to have a lovely book, but it costs a lot to produce that kind

of book. How can New Press pay a man \$15,000 a year to do four hours of work a day designing covers? They can't. Let's say New Press has \$60,000. It's not capital for a book publishing enterprise. Therefore they have to cut corners, obviously. And perhaps they cut corners in the design. Now you might say, you either compete or you don't. That's why we don't have Canadian cars that can withstand a Canadian winter, because we can't provide for our own needs.

The Canadian publisher who is serious-minded is handicapped because of the colonized minds we have in this country who will go out and buy unreadable books by Melville and never read them; but they won't buy Grove or Richler, because they've been told by some guy from Philadelphia that Melville is the greatest thing for them. You have no chance to have your book adopted as a text if you're Canadian.

You've got to do something about this country. It's no good putting fingers in the dike like the Dutch boy. In publishing, in TV, in a variety of areas the conditioning is so complete now that there are a lot of people going around saying it's too late, the water's lost, why bother fighting it? And it's true possibly.

First of all, the ways and means of manifesting and production of culture must be kept Canadian. And by cultural production I mean movies, TV. If banks and uranium are important, then so is this. I don't want to exclude American publishers but they should be brought in quantities which are manageable. I don't think anyone should prevent ten thousand copies of Sartre from coming in, but I'm sure our civil servants can be counted upon to come up with a reasonable formula to make sure that the market is not swamped, that we're not overwhelmed. And secondly, I think the government has to step in, in certain areas, and if it is prepared to protect the CHC. If McGraw Hill wants Ryerson, the government should cough up the money to keep it in national hands. The CDC (Canadian Development Corporation) could have bought it, as they can buy McClelland and Stewart now.

The minister of the crown Pepin says all kinds of businesses get into trouble - drycleaners, toilet-paper manufacturers, publishers. We can't bail them out. This is Pepin, it's preposterous. Either we decide that it's worth preserving because it has some kind of character, and do it, or we don't. And the only way this can be done is through government action.

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Six years ago I was laughed out of the briefing session of the Royal Commission when I said that Canada should have a law to protect artifacts, rare paintings and so on. Frank Scott was the man who told me it was an impractical thing. A great nationalist! Now the *Montreal Star* says that it is delighted that Gerard Pelletier's office is finally going to bring in a law that will prevent exportation of unique works of Canadian Art. So it can be done, it doesn't have to be paranoic. It's legitimate, it's like putting locks on your door. There's no reason Canadians can't produce the same kind of selling book, if their American competition is restricted. There must be some kind of protectionism.

The Canadian publishers are forming an association at the present time to get together to push for more support from the government. They had their first meeting in Toronto two weekends ago. This will be the most effective political lobby.

My attitude basically is that maybe our churches are not as beautiful as o-

thers, but we still worship in them; our bridges may not be as spectacular as the Americans' but we still use them; our publishing may not be as great, but it's ours and we read it because it expresses our own ethos. To me this is the greatest city in the world. I've never been to New York and I've never been attracted to New York. I'd like to go and gawk, once, but I never will because of the condition of the city. Where do you put your emotional investment? Either it's your country or it's not. If it is, it's good enough for you. Without being stupid or narrow-minded, it just happens to be good enough, despite its problems, it's agonies, it's inadequacies.

The literature is ours and the poetry is ours and the universities are ours, and that's it.

Michael Gnarowski, who edits a criticism series on Canadian writing formerly published by Ryerson Press and now by McGraw Hill, is co-ordinator of the Canadian Studies program. The above was transcribed from tape.

**If you
don't do it,
it won't
get done.**



LOVE
AND
PEACE



The Federated Appeal

Letters

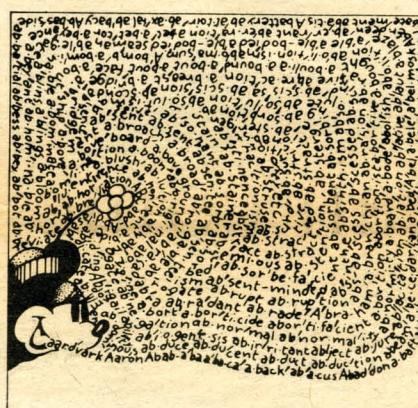
Spelling for creative writers

(From *The Economist*, London)

SIR - I note with interest the two references to spelling which occur in your issue of December 26th, in particular the letter of Mr. D.L. Cattley. Proposals for revision of the orthography are regularly produced, and just as regularly dismissed, but in this case it might be interesting to examine orthographical revision in some detail.

Unlike metrification, any reform in spelling should preferably take place over a long period of time in order to prevent confusion (freight-fraze; eight-ate-?). It should also be completely coherent, and the invention of new letters (vide the pseudo-Icelandic known as ITA) or the assumption of many diacritical marks, such as bespatter the pages of modern Slavonic texts, should, so far as possible, be avoided.

It was suggested - by, among others, G.B. Shaw - that a convenient method of



revision would involve the alteration or deletion of one letter, or associated group of letters, per year, thus giving the populace time to absorb the change.

Thus, for example, in Year 1 that extremely useless letter "c" would be dropped to be replaced by either "k" or "s," and likewise "x" would no longer form part of the alphabet. The only retained will be the "ch" formation, which tained will be the "ch" formation" which will be dealt with later. Year 2 might well reform "w" spelling, so that "which" and "one" would take the same consonant, while Year 3 might well abolish "y" replacing it with "i", and Year 4 might fix the "g" - "j" anomaly worse and for all.

Generally, then, the improvement would continue year by year, with Year 5 doing away with useless double consonants, and Years 6-12 or so modifying vowel and the remaining voiced and unvoiced consonants. By Year 15 or so, it would finally be possible to make use of this redundant letter "c", "y", and "x" - by now just a memory in the mind of old duderez - to replace "ch", "sh" and "th" respectively.

Finally, in aoxogrefikl riform, wi wud hev a lojikl, kohirnt speling in ius xrewawt xe Inglispike world. Haweve, sins xe Wely, xe Airiy, and xe Skots, not tu menyn xous hu.liv norx ov a lain bitwin xe Severn and xe Way, du not spik Inglis, xei wud hev to hev a speling siutd tu xer own lengwij. Xei kud, haweve, orlweiz lern Inglis az a sekond lengwij et skuul! - Iorx feixfulti,

**M.J. Xilz
Jarrow, Co Durham**

(M.J. Shields)

In your February 4th issue I made what I considered a modest proposal regarding the possibility of amplifying our creative writing program. I was swiftly disillusioned, not to say shocked and dismayed, by the general drift and tenor of at least two of the replies in your subsequent issues (those by Messrs. Sheldon and Blaise); not only did it seem that the thrust of my proposal was misunderstood to the point of distortion, but the personal animus informing the reception of what I thought was a constructive proposal that might benefit us all seems troubling and questionable. What emerges from this, however, is that the topic of creative writing is one that lies close to the bone, indeed.

In his letter of February 11th, Mr. Sheldon distinguishes between "serious writing" - which he claims to be unteachable - and what he terms "communication media." If Mr. Sheldon were to glance at my letter again he would surely perceive that this is exactly the double thrust implied in my fourth paragraph where I list among the various writing modes that could be offered not only the short story, the novel, drama, (this is what Mr. Sheldon considers "serious writing"), but also various aspects of journalism (this would be synonymous with Mr. Sheldon's "communications media.")

As for the teachability of creative writing, which Mr. Sheldon questions, perhaps Professor Foster's reply in the February 18th issue will do as a rebuttal in that time-honoured debate. But to add a footnote: it could be that Mr. Sheldon is confusing creativity itself - which may or may not be teachable - with the techniques or the craftsmanship involved in the writing of stories, novels, poems etc. As for the "terrifying title" of Master of Writing Arts which so shocks Mr. Sheldon, call it Master of Arts, Master of Fine Arts or whatever. But for the sake of those students who are left starving in the plentiful midst of our academic offerings I say again: provide more opportunity for that segment of our student population with a penchant towards writing itself rather than the analysis of it. Attach the creative writing program to the Fine Arts Department if that is a more feasible plan, but I repeat my suggestion that somehow we explore needs and possibilities, and especially at this critical point in our development when we are seeking "areas of specialization."

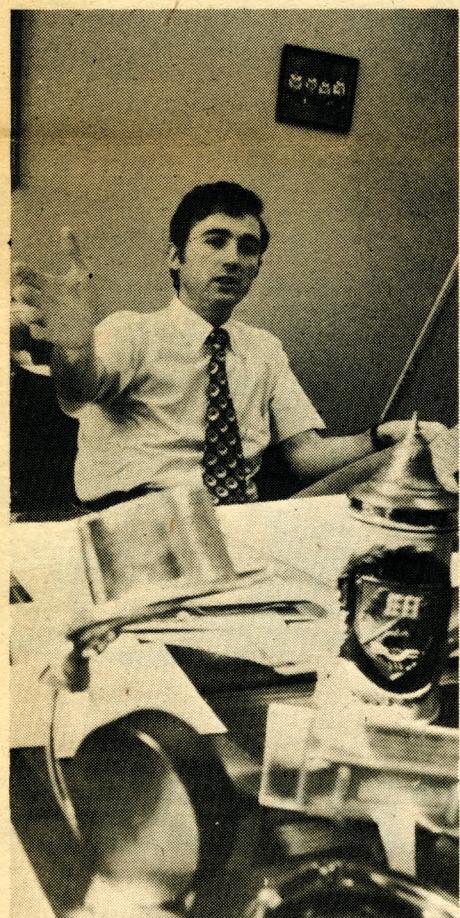
May I say that Professor Blaise does not read me correctly at all. Nowhere do I suggest what he calls "an assembly line method." What I do propose is simply that we provide an opportunity for students to experiment in as many different forms of writing as possible and under expert guidance - the very same conclusion that Professor Blaise arrives at when he says that "a young person ... should have the opportunity... to find out if he can write."

Finally, it is to be hoped that the airing of the possible expansion of our creative writing program (hardly to an "nth degree") will in the long run prove beneficial.

**Abraham Ram
Asst. Prof., English**



The university is a learning institution, but I think athletics play an important part in this learning and if we are in dire straits in terms of student spirit and student morale, we'd be in worse shape without an athletic program. The fun aspect of university life is sorely lacking at Sir George because we are in a downtown environment. But as the athletic department finds the necessary facilities nearby where the kids can go and enjoy themselves and participate, even as spectators which is just as important, this will improve. Many of the students that I talk to who don't participate in sports don't really identify with the university. They don't get to know their profs well. These are the guys who will go to a hockey or football game and really enjoy it. It may be the thing they remember most about



"When kids get turned off their profs they can come to us"

Paul Arsenault

stands, and the first thing you know, the players aren't important. And that's what's happened at McGill.

What are the priorities of a student? He goes to his classes and passes his year, but because his classes and his academic future are the most important thing it doesn't mean necessarily that he has to concentrate only on them. People who do that may end up quitting school because they have nothing to boost their morale. The majority of students would like more

student life. Sports aren't a substitute, but a complement.

If you cut out your intercollegiate program, then the students who would normally participate in intermural activities don't have as much motivation. It would be better to take \$10,000 for intercollegiate and spend the other \$40,000 on intermursals. Anybody has to be motivated either intrinsically or extrinsically. If you're not motivated within yourself,

the university and they'll see other students there who are having fun. And the fun is what you remember. Lots of things go wrong with classes, there are lots of things wrong with the institution, but you tend to remember the good things, the optimistic things, the positive things about anything in life, longer than the things that you don't like.

In any year you find that students are complacent about just about everything. You have to make interest, you have to have a winning team, you have to have a good program. People don't want to go and see the crap that goes on in the stands. They want to go and enjoy themselves and the alumni want to go and see the students enjoying themselves. Unless there's a little bit of direction or supervision at games, the main thing is in the



that's one thing, I think a lot of people need extrinsic motivation just to do the least little thing. Most people get into a habit of doing things and they need something to get them out of this, someone to pep them up. And this is one of the things that the intercollegiate program does.

No matter how many facilities we obtain for intermural programs we can't get more people out because the intermural people aren't as motivated as the intercollegiate people. The intercollegiate people are good at that sport and want to participate in it, whereas the intermural people aren't going to come out unless everything is there for them. But if the intermural people see a hockey game, it sparks their interest. I think there's something inside of everybody that wants to participate, and the interest is sparked by seeing other people doing it. One of the reasons we have a really solid intermural hockey program is that our hockey program has been good on the intercollegiate level. If we had a stronger intercollegiate basketball team, we could have a strong intermural basketball team.

I think the whole university community profits from the athletic program. The image of the university is promoted through athletic programs. You create an image, either good or bad. If you have successful teams and it's written up in the local papers or all across Canada, then people get the image, whether it's true or not, that this must be a successful school. When you read about success in one area without thinking you feel there must be success in other fields. If you ask most kids what they think of Notre Dame academically they will say it's a good school, without thinking, because it's good in football. If this enables some kid, who wouldn't normally think of Sir George, to write and ask for an application form, that's fine. When a university is recognized you get better students. And everybody reads the sports pages.

Another important area is among the alumni who need something to identify with when they leave the university, something that they can come back to and join in. More sponsorship and cooperation can be had from alumni through their athletic program. McGill had this until they ruined it by not having a progressive athletic program. The alumni used to come out to all the football games; they used to be a really strong force, but the McGill alumni are upset and are being quoted as saying "I'll never send my son there, they don't have a good athletic program and I think the whole university has gone down as well". If one person can say it, many others can say it and think it. This is the way people think, whether it's right or wrong. If you draw a lot of students because of your name, the competition to get in is tougher and the calibre of the student goes up.

I think there are more students involved in athletics, either in interest or as a spectator or participant, than there are in any other single thing that the university has to offer. I tell my boys, the first priority is for you to get your courses and graduate. But if it comes down to the importance between one course and hockey, for example, I think your hockey should be just as important as any single course that you are taking. And most of my players feel that way. And they get just as much and more out of it than any single course. I'm not comparing it to total academic involvement, but it should be the same to them as another course. And if the athletic program is within the walls of the university, players should be able to do this. You can't get the same type of program outside the university. Here you get the overall discipline which is so essential for sports.

Paul Arsenault is assistant director of athletics and varsity hockey coach. The above was transcribed from tape.

I don't think there's any single definition of the term Third World. One should recognize the fact that there are a number of different uses of the term. The French use, for example, *Tiers Monde*, includes all the poor countries of the world, whether they are communist, non-communist, or anti-communist. Very commonly the English use is the countries which are very poor but not communist. Other people say there really isn't any such thing as the third world: there's a capitalist world and a communist world and the so-called third world is part of the capitalist world. And a fourth group says it's not a geographical concept at all, it's right here in North America. All of those definitions capture certain significant aspects of a complex reality.

Most of the underdeveloped African countries are in a terrible state of stasis, a relative degeneration of the situation for all kinds of reasons: worsening in terms of trade, prices they have to pay for manufactured goods which they import are constantly rising; the prices of the goods they put on the market (raw materials, food) are declining

in most cases; and of course technological replacements for their goods. In some countries they have made resolute efforts and they've done partially pretty well. For example, in Kenya agricultural production on peasant small holdings went up about 3.5% every year in the fifties following independence. But the population went up 3 per cent every year too, so you're back where you started. The economic situation is grim indeed, except for those countries which have a very special position on the market like Zambia, because of its copper.

Emigration is another problem. In the period 1962-66 around 60,000 professionals, valuable people in terms of resources, immigrated to the United States. A more graphic particular example would be that in New York City it has been estimated that there are more American-trained Iranian doctors than there are in the whole of Iran. They come to the U.S. to get their training and they stay: they're riding on the gravy train. Nobody's doing anything much about it. It raises all sorts of questions about freedom of movement. I don't see anything repugnant about the idea that people should be under a sort of bond. In our society if you get a grant to go to university to become a teacher you're trained and expected to serve for a couple of years, and I don't know why more countries don't do this. I think it's ludicrous to allow the nations to disappear and make no contribution to the society which has in fact paid for their education. Of course most of the people who go abroad for their education are likely to be from the upper strata of societies or are related to members of the powerful political parties or military power and they're hardly likely to push their own children around. That may be part of it.



There is one outstanding revolution going on in Africa and that's in Portuguese Guiné (Bissau) under the leadership of Amílcar Cabral, which has already liberated about 3/5 of the country, and there are movements in Mozambique and Angola. But those are nationalist movements, independence movements. The issues that are going to generate, whether or not they will emerge in revolution, are going to be about social matters, such as who owns what and how is it distributed. It's one thing to have independence, but once you've got it new problems emerge. Even the old problem of independence isn't fully solved. One can only say that it's independence in a Pickwickian sense for many of them. The French have got 7,000 troops stationed in Dakar; they've already put down three rebellions against governments they regarded as being friendly to themselves. The deci-



THE THIRD WORLD

The fuse is running

Peter Worsley



VORLD. ning out sley

sive links are economic, with a typical colonial pattern of trade. About 80 or 90% of their imports come from Paris or London. They remain primarily agrarian countries, there's been hardly any success in diversifying their economy. It's very much like it was before, except there is a new set of people in the presidential palace.

South Africa has been making accommodations with certain black republics around her, notably Malawi, but also Basutoland and Swaziland and Botswana which are virtually under the thumb of South Africa economically and all sorts of other ways. There is a bastion of white supremacy, like America used to be, with a very strong industrial base. South Africa is very powerful in diversified industries and they are making all kinds of initiatives, usually secretly. There are South African overflights; they're not only watching, but they also indicate you'd better keep your nose clean. And the Portuguese quite clearly shot Mondlane the leader of the Mozambique freedom fighting organization Frelimo in Tanzania. It's very possible that there will be a confrontation between white Southern Africa and black Africa. Then there would be the problem of constant guerilla warfare, international action and so on.

One important source of revolution is going to be the people in the rural areas. In Kenya, for example, there are millions of landless people. A lot of them are going to the towns looking for work and better conditions and they don't find them. There's no industry. There are huge shantytowns growing up all over the third world, in Latin America, in India, in Africa, and these I think are full of an extremely explosive population.

Nobody yet has tried very much to organize these people. They've tried to organize them as rural guerillas, they've tried to organize classical radical and revolutionary movements based in the cities, based on the classical proletariat, the industrialized workers, but these people are very privileged in a sense, as Frantz Fanon and many other theoreticians of the third world have pointed out; they've got steady jobs. And they're eating. It's the people who come from the countryside who've got nothing and they're going to blow their tops. And there are millions of them. In Brazil it's been calculated in one area that 100,000 people move off the land in one year. Leadership usually comes from the middle class and intellectuals because they have education and confidence and skills. I can't think of a single straight proletarian leader in modern history ex-

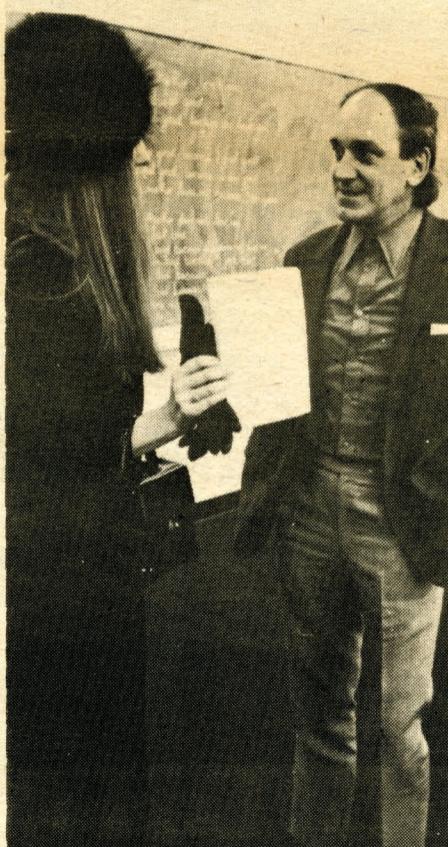
cept for Joe Stalin, and you wouldn't exactly call him a factory worker.

Revolution is difficult to achieve. But social collapse and chaos and anarchy and broken-backed states and famines and disintegration are distinct possibilities, like what happened in the Congo after the Belgians removed themselves. When you reflect on the growth of population (people are talking about 100,000,000 unemployed people in the cities of India) the problems transcend the boundaries of any state, because there's enormous migration. The mines of the copper belt draw people from Tanzania, Malawi, from all over. The problems are in any case common.

I think some positive assistance with no strings to these countries to develop themselves would be a good kind of involvement. We don't make any fuss over

foreign to Tanzanians as Israelis or Russians. But they do business with them. The Chinese put in their railway, and they've done a tremendous job. There are only two kinds of military situations that might come up in Southern Africa or the Indian ocean. One is a total nuclear war which is by no means an impossibility; the other would be war of the type we've been talking about, whether a social revolution or a South African confrontation. In the latter case, what use Russian boats on the water are going to be, I can't conceive. It's an issue that's been dreamed up and injected as a form of a general right-wing world-wide political strategy. The notion that there's a naval base of importance that's protecting something important is just a lot of baloney.

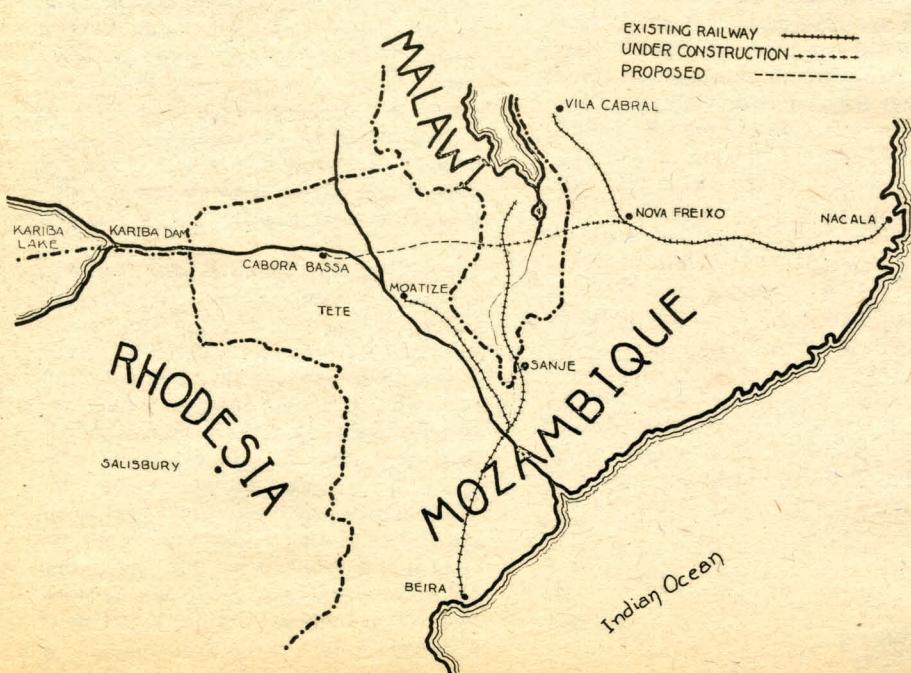
Underdeveloped countries are underdeveloped in every respect. If only we could use our influence to attempt to influence other powers negotiating certain crucial matters such as altering terms of trade. But the chances look slim, because negotiations have been going on in Geneva for a long time and the U.K. and U.S. in every case vote against the 75 underdeveloped countries with whom the Russians usually side; and that's the state of the game. It's quite patent that we're not going to do anything, the situation will get worse, and more and more people will turn to armed struggle of one sort or another. Good luck to them. What else can they do? Of course there's always the danger of repressive intervention. Some countries are not inclined to stand by and let revolutions happen, witness Laos and Cambodia. It happened in the Dominican Republic, but the scale is more terrible today. One doesn't give up fighting, but we shouldn't fool ourselves that it's going to be a nice future. I don't think in the Western world people care a tuppence for the fate of the third world, and if they have any attitudes toward the third world, it is to keep it where it is.



the fact of the presence of British nationals occupying the desks in the ministries in Dar es Salaam. Just imagine if there were Greeks or Turks in Whitehall in the ministry of defense, let alone Malawians or Samoans or anything else. We'd go mad, or at least we'd feel that our independence was qualified or in jeopardy. Canadians are just as

Peter Worsley is on the faculty of Manchester University. He is the author of "The Third World" and recently gave two guest lectures on the Third World at Sir George. The above was transcribed from tape.

third world: footnote on imperialism



Several years ago the South African government settled on an active foreign policy of creating a wide "buffer zone" to the north. But it is only in 1970, when this strategy is far advanced and has scored considerable success, that its opponents are coming to grips with it. For the most part the strategy shuns a uniform. Its major weapons are not so much guns, as dams and railways. It is easier, that way, to call the policy *verligte*, enlightened and outward-looking. The object is to woo the independent black states near South Africa's borders into a reliance upon South African funds, and to tie them into a new network (controlled by South Africa) which consists of power-lines and railway-lines as well as trade links; and, by the same means, to buttress the resolve of the white-run regimes in Mozambique, Angola and Rhodesia. The Cabora Bassa dam, which a South African-led consortium is beginning to build for the Portuguese northwest of Tete on the Zambezi river, is becoming a central pillar of this strategy. For Pretoria cannot count on eternal acquiescence from Portuguese officials and the white Rhodesians are more dependable. Among them Mozambique is the anchor-man. Angola could slide into black rule without too much danger to South Africa, which has Namibia as a shield in the northwest. But if Mozambique fell to the Frelimo freedom fighters, the main lifelines of the Rhodesian regime would be cut. For the railways which supply Rhodesia with most of its imports climb through Mozambique from the ports of Beira and Lourenco Marques. Rhodesia's other outlets -- by road over Beit Bridge to the Transvaal, and by rail through Botswana to Cape Province -- are more circuitous and costly. The Smith regime's flank would be turned if Mozambique were freed. The fight would be right along South Africa's border. By this reasoning, anything that strengthens the Portuguese determination not simply to hang on to, but to consolidate and broaden, their hold upon Mozambique is critically important. Nothing on the horizon could strengthen the determination of Lisbon in this more than the successful completion of the vast Cabora Bassa project.

The 600-foot-high dam, if completed, will have a hydroelectric capacity of 2500 megawatts, more than three times the present capacity of the Kariba station higher up the Zambezi and larger even than Egypt's Aswan Dam. Nearly half that power will be supplied to South Africa. The Portuguese government also sees its ad-

vantages for opening up the centre of Mozambique: it could make the Zambezi navigable for 516 miles from the Rhodesia-Zambia border to the mouth, some 150 miles north of Beira; and it could provide irrigation, according to a government survey, to open up 3.7 million acres for growing grains, sugar, citrus, cotton and other crops; bring forestry to another 470,000 acres and, more generally, help to develop the block of 85,000 square miles -- or one-quarter of all Mozambique -- which has so far been covered by a geological and mineral survey. According to that survey, there are prospects of a 12-mile seam of coking coal producing 300,000 tons a year; iron deposits which could produce 1 million tons a year; and a 35 million ton reserve of titaniferous magnetites containing vanadium and, as well, deposits of manganese, nickel, copper, chrome and asbestos. They are beginning to talk about an iron and steel complex, and about a plant to treat 4 million tons of magnetite a year. After tough years of trying to persuade Portuguese troops to settle in the country on finishing their service, Lisbon sees the attractions of this colonial life become far more glittering. The survey speaks about developing the area to support 1 million people, but the assumption is that this does not mean the natural increase of Mozambique population. As *The Economist* said, on May 16, 1970: "The Portuguese hope that the project will bring another million white immigrants from Portugal".

This description should give enough reasons why the South Africans see Cabora Bassa as a magnificent promise for their own greater security; why the Frelimo fighters are now concentrating efforts in Tete province to disrupt work at the dam-site; and why the issue of what companies join, or subcontract for, the Zamco consortium -- and what banks or funds support the consortium in the \$375 million project -- has become so heated in countries from Zambia to Sweden, and from Italy to England.

Dr. Kaunda made an appeal to western investors to stay clear of Cabora Bassa when he said recently: "Are they going to support apartheid by spreading it even farther north, or are they going to see reason and invest their money elsewhere?" Canadian businessmen, please note.

Clyde Sanger in
The Black Paper on Southern Africa

University Council Rules & Regs

University Council (February 25) gave its approval to the proposed regulations concerning the rights and responsibilities of members of the University and to the University ombudsman office. These will now go forward to the Board of Governors.

In prior discussion, Dean Callaghan asked whether the new regulations would replace the current procedures for dealing with complaints against faculty members; if so, would there be need for negotiations with SGWAUT? The Principal said that the regulations had developed from the general desire to have a single document covering all members of the University in the socio-academic area. SGWAUT had been represented on the Joint Committee on University Affairs (JCUA), which had initially forwarded the proposed regulations to University Council, and he could see no need to initiate negotiations.

Victor Lazarovici supported the ESA proposal that the regulations include a mechanism for the control of student association constitutions, by-laws and legislation, and their application. It was agreed that this was not a function of the regulations except insofar as the ombudsman office would take whatever action lay within its power if an individual sought its assistance in such matters. A motion was then passed that the Principal be asked to set up an inquiry into this general area of concern.

Following a recommendation from Dean Flynn, University Council also agreed that the introduction of these regulations required clarification of the exact responsibilities and authority of various administrators.

Professor Bordan presented to University Council a draft agreement developed by the Academic Vice-Rectors and Vice-Principals of McGill, Université de Montréal, SGWU and Université du Québec à Montréal for the transfer of academic credits and admission fees. This agreement is now being discussed in the four universities. The agreement would cover all full-time undergraduate students and all students registered for graduate degrees. It would allow any such student to register for a total of 12 credits or two full courses in any calendar year in another of the four universities with the written permission of the Dean of his Faculty or, at UQUAM, the Director of his Module. The fee for such instruction would be paid by the home university, and would be the lesser of the two fees charged partial students for comparable instruction. The registrars would keep records of any exchanges, and would report annually on the working of the agreement.

GRADUATE AWARDS

ROYAL COMMISSION FOR THE EXHIBITION OF 1851. Research scholarships in pure and applied sci. for overseas students. Deadline: Mar. 21.

CANADIAN - SCANDINAVIAN FOUNDATION. Scholarships for study and research in Scandinavia. Deadline: Mar. 25.

CHEVRON STANDARD LTD. Grad fellowship award in geology, geophysics, petroleum engineering. Deadline: Mar. 31.

The following regulations on Examinations and Advancement were approved for inclusion in the 1971-72 announcement:

"A university degree certifies that its holder has attained a measurable level of achievement, as established by a recognized system of evaluation. It is consequently required that the performance of each student in each course be evaluated by the instructor (or instructors) responsible for the course.

"The final grade which assesses the performance of each student in each course will take into account the total measurable performance of the student in that course. Specifically, the grade will be given on the basis of one or more of the following:

1. Assigned work, term papers, projects, etc.
2. Class participation, which in the case of certain disciplines may justify an attendance requirement.
3. Progress tests.
4. Laboratory tests and/or laboratory work.
5. Mid-term and/or final examinations.

"Where appropriate, level of written expression may be given consideration in determining the final grade".

Victor Lazarovici pointed out that there was no reference to the way the regulations would be implemented. Professor Bordan said that the Deans had been told they should see that all faculty members were informed of the regulations and would be expected to communicate appropriately with their students.

University Council approved the two following courses in Education, "subject to government consent and the availability of specific funds": M.A. in Education Studies; Major in Early Childhood Studies. The new structure of the Department of Education, as proposed in the report of the committee chaired by Professor Bedford, is still under study.

Professor Whitelaw reported that CAP-B had received the report of the task force on Statistics Education under the chairmanship of Professor Wills. In brief, it recommends that the status quo be maintained with regard to existing courses; the Department of Mathematics be involved in the planning stage of any new courses; the Department of Mathematics should offer such courses whenever feasible. Professor Byers had submitted a dissenting statement calling for greater involvement of the Department of Mathematics.

U. OF NEW BRUNSWICK. Lord Beaverbrook Scholarship in Law. Deadline: Mar. 31.

DALHOUSIE U. Sir James Dunn Scholarship in Law. Deadline: Mar. 31.

FACULTY AWARDS
CENTER FOR ADVANCED STUDY IN THE BEHAVIORAL SCI. Residential postdoctoral Fellowship program. No specified deadline.

AUSTRALIAN NATIONAL U., RESEARCH SCHOOL OF PACIFIC STUDIES. Postdoctoral research fellowships. Deadline: Mar. 27.

To most men, 'religion' is scarcely a code-word for reconciliation. As Arab confronts Israeli in the Middle East, Catholic counters Protestant in Northern Ireland and Gandhi's heirs in India arm against Pakistan, we seem to learn again that faith breeds fanaticism, that temple walls are built to keep men *out* and that only those whose religion is lukewarm can even contemplate the possibility of peace on earth. Moreover, to the extent that our religious leaders seem to be more upset by empty seats at services of worship than by empty stomachs in the homes of the unemployed, their words deservedly fall upon deaf ears in times of crisis. Any institution which devotes the major proportion of its budget to central heating and staff salaries proclaims to the world that its first commitment is to its own survival and expansion; and it can hardly expect to attract the support of others who seek their survival elsewhere.

Of course, we all know that religion does not simply reside in institutions. The Word of God is not a block of stone but a call to righteousness, which is recognized as such, whether it comes out of the mouth of the local priest or the local trade unionist. But the man in the street sees only the priests as exponents of religion and what he sees too often looks more like enlightened self-interest than a passion for justice. To him, therefore, the role of the priesthood in society appears to be increasingly irrelevant.

By contrast, the amateur sociologist or student of Religion is likely to assert that the "real" bearers of hope for the future, the ones who shall be leading us all into the promised land, are the working-men and their intellectual mentors. He misses the fact that, in this feather-bedding day and age, most of the work is done not by men but machines. But in any case, he too seems no longer interested in what the "Spirit says to the churches", perhaps because the churches seem only interested in what they are saying amongst themselves.

Our task is not to separate the "good guys" from the "bad guys" in a narrative of recent events, but rather to consider to what we should say "Yes" and to what we should say "No" amongst the attitudes and ends espoused by parties on all sides.

To begin, then, it seems obvious that the members of the FLQ are on the side of the angels, to the extent that they put first the plight of the under-privileged and undernourished. Anyone who is willing to risk his life for a cause deserves to be taken seriously, though not, perhaps, as seriously as he takes himself. It is a trick of the intellect, against which we must guard, to attribute only the lowest motives to our opponents and only the highest motives to ourselves. We may object to the Felquistes' arrogating to themselves the role of *sole* defenders of the poor, but we are hardly likely to understand their sympathisers if we dismiss them all as publicity hounds and psychopaths. On the moral plane, we have to consider whether their ideals have not proved higher than our own and, consequently, nearer to the actual will of God than many a pious sermon.

At the same time, it seems equally obvious that life requires regulation and that we must not let the public order be jeopardized by those who like to play at cops and robbers with live ammunition.

Religion and the Quebec crisis

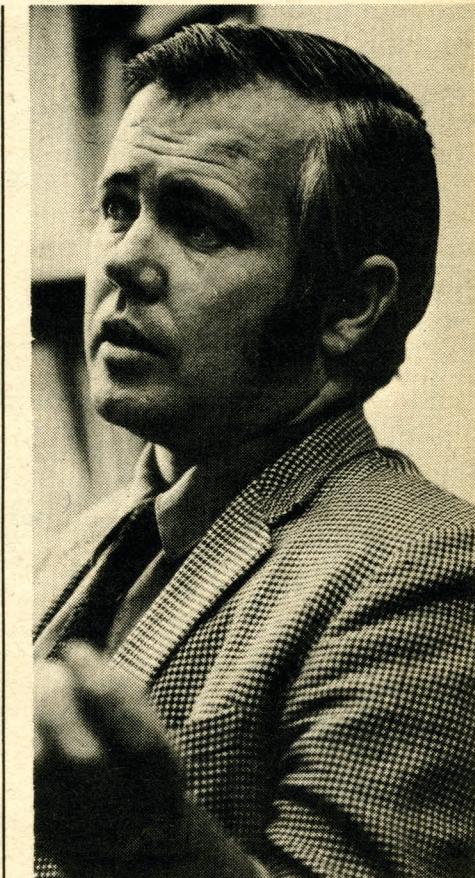
Peter Slater

Those of us who are still inclined to act as if our church is *the* church, our brand of Judaism is *the* brand of Judaism, and our university is *the* university, are in no position to criticise the false absolutes of others. And those of us who have only negative things to say are in no position to criticise anybody. But, to the extent that we are secure in the knowledge that we have been loved, that we have been chosen, so that our status amongst men is not a matter of ultimate concern, we may be free from the illusion that any one group is always right and open to the proposition that we may yet learn from others -- whether they be hippies, yippies, rabbis, or even Prime Ministers. And here the significant fact about institutionalized religion is not that, at bottom, all religions summon us to a common allegiance or single hope, but rather that religious men, in their institutions, have enshrined their differences and learned to live with them, learning slowly, but learning nevertheless, to tolerate the possibility that others may be right in their own way or, if not right, then at least sincere.

In this context, it seems to me that Judaism has something to teach the rest of us and provides us with an example, in terms of which to appreciate better our Francophone neighbours. I say this to point up the fact that, nowadays, the differences between religions are as often occasions for joy as they are excuses for opting out of all of them. The Jewish resistance to assimilation; the Jewish resistance to assimilation; the history of being conquered; the Jewish

hope to live by the highest law known to man, which prevents him from withdrawing into the womb of the past; the Jewish insistence on the right to define oneself in a language that is a sacred trust; the Jewish exaltation of obscure folk heroes and experience with both armed Zelots and separatist-minded Pharisees, all vying to lead the opposition against the tax-collectors in the City; the Messianic passion with which plans are proposed and judgement passed on what has gone before; -- all these are facts of Jewish history from which we may draw conclusions concerning the experience of the French in Canada.

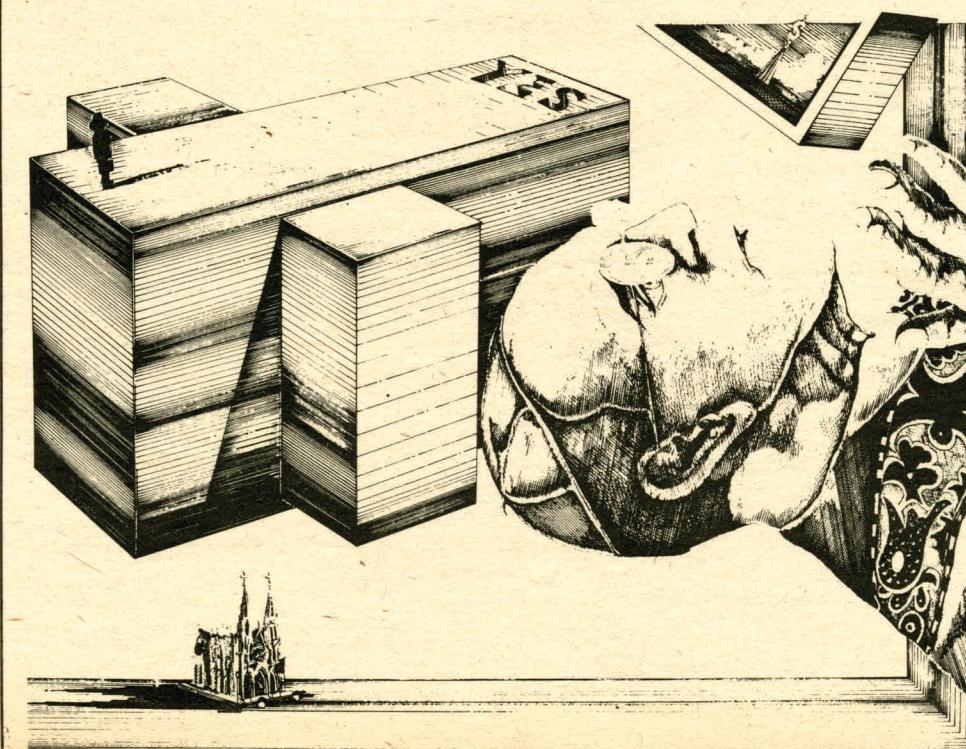
I hasten to add that I am a Protestant and glad to be a Protestant. I have absolutely no desire to go through the kind of hell that is called being Jewish, even in the most patronisingly enlightened societies. Nor do I much care for all those not-so highest laws which make up the substance of "Portnoy's Complaint". But I am grateful for the corrective that the Jewish concern for justice brings to my individualistic Protestant emphasis on love. I welcome the Jewish insistence on works of the Law as an antidote to my Protestant obsession with saying the right creed. And I find in my study of the Jewish experience reason to appreciate what my Francophone neighbours have had to endure at the hands of my ancestors' bosses (not my ancestors themselves, mind you, since they were being exploited by all those Frenchmen from Normandy and some Englishmen from south of the Border!) I have learned to look again



at my own history with pride, while acknowledging not only the right but also the need of others to be different. And I have learned that existence, if it is to amount to anything, must be through and through bodily, communal and covenantal. Otherwise, it will degenerate into an exercise of power without responsibility, a choice of violence as a first and not a last resort and the neglect of all in the obsession of each with himself, in a world where words no more breathe life into our relationships but rather mask the terrible void that replaces the conscience of mankind.

In the terms of my teacher, Paul Tillich, I believe that existence must be lived on the physical, the moral and the spiritual levels, all three. Whoever calls for justice in the material or social order, whoever demands truth in affairs of the intellect, speaks for God and for man. But he who appeals wholly to physical force or relies on spiritual resources is guilty of demonically distorting the powers of creation. Crises of one kind or another are the constant conditions of life. We need always to regain our courage to be what we may become, in spite of the ambiguities and frustrations that accompany our opportunities for life together on this planet. No thinker was more Germanic than Tillich in his cast of mind. Yet to none was the Hitlerian holocaust more repugnant. In living with the unacceptability of what his people had done, he too trod the way of Israel in his time. We may be proud, if we learn to do so well.

On the whole, I think that the authorities and the people of Quebec came through the crises of October rather well. If I seem more down on those who are "in" than on those who are "out", it is only because we must demand more from the responsible authorities than from their opposition. When the time comes for an accounting of their use of power, we must ask not only what compromises they made, but also by what principles they were moved.



The above contains excerpts of a lecture recently delivered at Temple Emanu-El. Peter Slater is chairman of Religion.

Three easy riders storm into the highway of your heart this Friday in H-110.



thursday 4

CONSERVATORY OF CINEMATOGRAPHIC ART : "Une affaire de Coeur" (Switchboard Operator) (Dusan Makavajev, 1967), with Eva Ras, Ruzica Sokic and Dr. Aleksander Kostic at 7 p.m.; "La Passion de Jeanne d'Arc" (Carl Dreyer, 1928) with Falconetti, Sylvain, Antonin Artaud and Michel Simon at 9 p.m. in H-110. (Both movies in French). 50c for students, 75c non-students.

STUDENT INTERNATIONAL MEDITATION SOCIETY : Meeting 2:30 - 4 p.m. in H-820.

SOCIOLOGY & ANTHROPOLOGY : Prof. J.B. McKee, Michigan State University, speaks on "Values and Perspectives of Sociology" at 4:15 p.m. in H-635.

GRADUATE STUDENTS' ASSOCIATION : Council meeting at 6 p.m. in H-769.

WEISSMAN GALLERY and GALLERY I : Fritz Brandtner retrospective, through March 11.

GALLERY II : Prints by Irene Whittome, through March 6.

friday 5

GEORGIAN FILM SOCIETY : "Easy Rider" with Peter Fonda and Dennis Hopper at 7 p.m. (75c) and 9 p.m. (99c) in H-110.

S.G.W.U. PUBLIC EDUCATION LECTURE : H.H. Swami Rama, president of the Himalayan International Institute of Yoga Science, speaks on "Some aspects of educational thought in India contrasted with Western views" at 8:15 p.m. in H-937.

ARTS FACULTY COUNCIL : Meeting at 2 p.m. in H-769.

CHINESE GEORGIANS : Meeting 2 - 5 p.m. in H-635.

saturday 6

GEORGIAN FILM SOCIETY : "The Graduate" with Dustin Hoffman at 7 p.m. (75c) and 9 p.m. (99c) in H-110.

sunday 7

A.S.E.T. : "The Prime of Miss Jean Brodie" with Maggie Smith in H-110 at 6:30 and 8:30 p.m. for 99c

monday 8

BOARD OF GRADUATE STUDIES : Meeting at 2 p.m. in H-769.

tuesday 9

MUSIC : Recital-discussion of dance suites with harpsichordist Harvey Stenson, 8:30 p.m. in gallery I.

CIVILIZATION : The highly acclaimed colour series by Sir Kenneth Clark is being presented twice

each Tuesday; today "The Light of Experience" (the Holland of Rembrandt and Vermeer, the London of Wren, Purcell, and the Royal Society) 1 - 2 p.m. and 8:30 - 9:30 p.m. in H-435; free.

wednesday 10

MUSIC : Recital-discussion of dance suites with harpsichordist Harvey Stenson, 8:30 p.m. in gallery I.

GALLERY II : Prints by Barry Smile, through March 25.

COMMITTEE ON ACADEMIC PLANNING — PRIORITIES AND BUDGET : Meeting at 2 p.m. in H-769.

FINE ARTS DEPARTMENT : Four plays will be shown in the Douglass Burns Clarke Theatre at 8:30 p.m. — "Come and Go" by Samuel Becket, "Crawling Arnold" by Jules Feiffer, "Yolk" by Peter Borkowicz and "Make Mine Brief" by Gordon McGivern; admission free.

S.G.W.U. PUBLIC EDUCATION LECTURE : Prof. Mark Braham, SGWU's department of Education, speaks on "Seven Principles of Education" at 8:15 p.m. in H-937.

FRONTIER COLLEGE : Advice on how to get a job in H-920, 12 - 1 p.m.

thursday 11

BOARD OF GOVERNORS : Meeting at 1 p.m. in H-769.

CONSERVATORY OF CINEMATOGRAPHIC ART : "Ice" (Robert Kramer, 1969), with Tom Griffin and Robert Kramer at 7 p.m.; "I Am a Fugitive From a Chain Gang" (Mervyn Le Roy, 1932), with Paul Muni, Glenda Farrel and David Landau at 9 p.m. in H-110. 50c for students, 75c non-students.

FINE ARTS DEPARTMENT : Four plays in the Douglass Burns Clarke Theatre at 8:30 p.m. — "Come and Go" by Samuel Becket, "Crawling Arnold" by Jules Feiffer, "Yolk" by Peter Borkowicz and "Make Mine Brief" by Gordon McGivern; admission free.

ISSUES & EVENTS

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